UNITY

The Unitarian

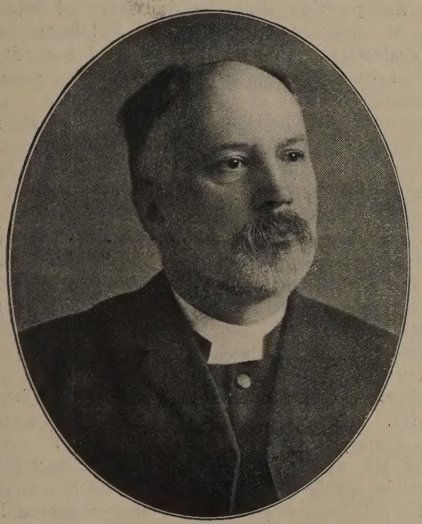
MONTHLY

AN ORGAN OF REASONABLE RELIGION

"One God, one law, one element,
And one far off divine event,
To which the whole creation moves!" Tennyson

FAITH
FREEDOM
FELLOWSHIP

No. 78. [Vol. VII.—3.] March, 1910. ONE PENNY.



Rev. A. H. DOLPHIN (Sheffield).

Born at Astwood Bank, Worcestershire, 1857; was a convert from Orthodoxy to Unitarianism; formerly a schoolmaster; entered the Unitarian ministry as missionary, Leicester Domestic Mission, in connection with the Great Meeting Chapel, East Bond Street, under the Rev. John Page Hopps, 1883-1886; was minister at the Unitarian Christian Church, Guildford, 1886-1891; then at the Pendleton Unitarian Church, Manchester, 1891-1898; Leigh Unitarian Church, Lancashire, 1898-1902; and at the Upperthorpe Unitarian Chapel, Sheffield, 1902, and onwards up to the present time. In all his pastorates Mr. Dolphin has been a forceful representative of the Unitarian position, as well as an active worker in various public movements. While at Pendleton he was an influential member of the School Board, and was an energetic member of the Manchester District Association of Unitarian and Kindred Churches. In Sheffield he has taken a useful part in municipal movements for the betterment of civic life, and for some years has been the Secretary of the Yorkshire Unitarian Union of Churches. He has also filled the office of member of the Committee of the Missionary Conference; of the Ministerial Fellowship; and of the Widows' Fund; is a zealous and effective helper of the Unitarian Van Mission; Member of Committee, National Conference, and Secretary to its Northern Advisory Board; and is a successful minister and an effective preacher.

British League of Unitarian Women.

CIRCULAR LETTER TO WOMEN'S SOCIETIES IN THE CHURCHES.

Dear Madam,

The Committee are anxious to bring the League to the notice of those Congregations in which at present there are no branches. I am instructed to ask you, therefore, to allow our organizing Secretary, or any other member of our Committee whom you may prefer, to address the ladies of your congregation on "The objects and aims of the League." It is suggested that such an opportunity might be found at one of the ordinary meetings of your Women's Society if it was not convenient to call a special meeting for the purpose.

Except for the usual local hospitality, your ladies would not be involved in expenses for travelling, all such being met by the League.

We shall be grateful for an early answer so that the time of the Organizing Secretary may be economised and the Committee be enabled to send her to as many places as possible this winter.

Yours truly,

VIOLET PRESTON, Hon. Sec.

It is pleasing to see that Mr. John Harrison, President, B. and F.U.A., had sufficiently recovered from serious indisposition to lay the foundation stone of the new Unitarian Church, Lewisham, South London, Saturday, February 12th.

May 10th is the 50th anniversary of the death of Theodore Parker, and August 24th the one hundredth anniversary of his birth.

A Father Infinitely Fatherly.

From end to end of things we may not see,
Nor square the circle of eternity;
But I cannot believe in endless hell
And Heaven side by side. How could I dwell
Among the saved, for thinking of the lost?
With such a lot, the blest would suffer most.

Sitting at feast all in a golden home,
That towered over dungeon grates of doom,
My heart would ache for all the lost that go
To wait and weep in everlasting woe;
Through all the music I must hear the moan,
Too sharp for all the harps of Heaven to drown.

I think Heaven will not shut for evermore
Without a knocker left upon the door,
Lest some belated wanderer should come,
Heart-broken, asking just to die at home,
So that the Father will at last forgive,
And looking on his face that soul shall live.

I think there will be watchmen through the night,
Lest any, afar off, turn them to the light;
That He who loved us into life must be
A Father infinitely fatherly.
And, groping for Him, these shall find their way
From outer dark, through twilight, into day.

—Gerald Massey.

"Poor Human Nature."

By the Author of "Randal's Principle," Etc.

CHAPTER II.

Joe's real name was Joseph Simmons. How came he to be called "Depravity Joe?" Thereby hangs a tale. Some years before the time of the events of last chapter young Simmons was one of the brightest and cleverest amongst the University students at Oxford. Intellectually he was considered smart. It was confidently expected that he would have a fine career and accomplish great things. But he had one weakness which proved to be his downfall: he was rather too fond of "a social glass," and sometimes was so intemperate in the use of it that he was intoxicated with the excess.

No one could be more ashamed than he on recovery from alcoholic indulgence. But he liked company; he was considered to be a good fellow; the students liked him and were always eager to persuade him to join in their jollifications. Hence the development of drinking habits with such a disposition as his, became inevitable.

But away from the drink he was a diligent student. In the debating society he was a brilliant speaker. There was a debate on "The Drinking Customs of Society—can they be abolished?" A Pharisaic, puritanical young fellow opened in the affirmative, and it was announced that Simmons would champion the negative. It was known that he was clever at arguing for any side of a question, whether it was the one he believed or not, and as a very animated discussion was anticipated there was a large and expectant audience.

To the surprise of everybody, including the opener in the affirmative, Simmons took a most unexpected line. He knew that his opponent was ultra orthodox in his religious views. So he took this theological ground: The doctrine of natural depravity is held to be true; supposing it to be so, then the depraved drinking customs are natural to man and to society, and are ineradicable.

Taken on this ground his opponent was confounded; he would not deny that man is naturally depraved and unable by nature to overcome evil with good, and granting that, he failed to controvert the position that the depravity of intemperance is inevitable and incurable. Simmons scored the dialectical victory, and some of his admirers dubbed him "Depravity Joe" from the nature of his argument, just as a bit of passing fun.

But he was no believer in the doctrine. He made strenuous attempts to combat his own intemperate cravings, and with some degree of success. He was not entirely lacking in moral stamina; and yet what is called "luck" seemed to be against him. His ruin and disgrace were brought about as follows:—

One day he received an urgent message to go and see a fellow-student—R. P.—a son of a millionaire.

Joe was surprised at the summons, but went.

Having arrived at the rooms occupied by R. P., he was admitted by Oswin Pring, another University student.

Pring said R. P. had gone out, but would be back shortly. In the meantime Pring offered tea to Joe, who, suspecting nothing, partook thereof.

The tea was drugged. Joe became unconscious. When he awoke he was alone. As no one answered to his call he opened the door and staggered homewards.

Next morning, to his astonishment, he found thrust in his pockets some documents belonging to R. P., and some bank notes and cheques endorsed with R. P.'s name. His astonishment was increased when on picking up the morning paper from his breakfast table there was the awful news that R. P. had been found murdered. While the terrible significance of all this was being borne in upon his brain, a sudden knock at his door was but a prelude to the entrance of a constable in plain clothes.

"Mr. Joseph Simmons, I arrest you in the name of the law, on the charge of being implicated in the murder of R. P., of —— Chambers, between the hours of five and eight last night."

Joe was tried for murder. He told his story. Pring had taken flight. No one knew where he was, and he could not be found.

There seemed a considerable weight of evidence against Joe, but it did not amount to proof. The opposing lawyer painted his character as black as he possibly could, brought out the fact that he had even been dubbed "Depravity Joe," and strained

very point to get a conviction, but failed. Joe was liberated, but was expelled from the University.

He left Oxford. Now for some years he had lived in S——, and the nickname had stuck to him.

(To be continued).

Book Notice, by Dr. W. Griffiths.

(Johannine Thoughts, by Dr. James Drummond. Philip Green, 3/6 net).

By Dr. James Drummond. Philip Green, 3/6 net).

A book that allures the reader to pause from the rush and clamour of the world, and to climb to the heights of life is a valuable companion. Such is this book. It has the secondary title, "Meditations in Prose and Verse suggested by Passages in the Fourth Gospel." The atmosphere is calm. We are far removed from the region of controversy. The suggested Meditations are suggestive, and very helpful to an understanding of the deepest of the Gospels.

Apart from the question of authorship we are informed that the Fourth Gospel is an interpretation of a great life rather than a record of its historical details. Those who regard it in this light do not expect to find the precise words and deeds of Jesus related with a simple view to accuracy in the narrative. They look rather for the impression which Christ's life and teaching left upon the writer who was deeply imbued with the mystical temperament. The ways of the mystic are not for all men, yet we ought, at least, to listen with reverence to his voice. The personality whom he has set forth reflects the glory of God's love and truth. He was not sent into the world to judge the world, but to draw men from the perishing life of dreams and shadows, and bring them to the eternal life. He sought no ends of his own, but only the furtherance of the Kingdom of God. He kept his judgment cool and just by rising above the feverish delusions of self, and looking at all things from the divine centre where there is no obliquity of vision.

Even the highest prophet may be mistaken as to matters of fact or abstruse doctrines, though he knows with absolute assurance the justice and holiness and love of God. So we need not be dismayed if it should be proved that Jesus accepted some erroneous opinions of his countrymen; for these are things that lie outside the sphere of inspiration.

With regard to the self-assertion of Jesus which comes out so strongly in the Fourth Gospel it may be noted that he is not claiming any of that personal honour which the ambitious love, but speaking under the overwhelming conviction that he has been entrusted with a divine message of supreme importance to the world, and that his judgments are rooted, not in the ephemeral distinctions which men blindly establish, but in the eternal reality of things. And so he flings conventionality to the winds. He demands a hearing; he knows that God has spoken within his soul; he has the truth which alone can redeem; and if his nation rejects him it must perish in the sin which holds it captive. Isaiah spoke with similar conviction; and all great reformers must have something of this temper. So not through self-confidence, but through their confidence in God they proclaim the truth that wields them, and, caring nothing for the power of opposition, match their solitary might against the marshalled forces of the world. This may seem like shocking arrogance to the decorous walkers in well-trodden paths, who never have felt the fire of God burning in their hearts.

Here we must desist, but we trust that we have given enough to show the illuminating nature of the Meditations gathered together in this welcome volume.

Memorial Anniversaries.

By A. D. TYSSEN, LL.D.

Several Sundays in the next three months fall upon noticeable days.

The 13th of March is the birthday of Joseph Priestley, who is duly mentioned in our little book on "Memorable Unitarians"; and the 20th records the death of Sir Isaac Newton. The 27th is Easter Sunday.

The 3rd of April is the birthday of the late Mary Carpenter, and the 10th is the like of William Booth, General of the Salvation Army. The 17th commemorates the opening of Essex Street Chapel in 1774.

The 1st of May falls upon a Sunday this year, and it is also the Sunday before Ascension Day, which is called Rogation Sunday by our Episcopalian neighbours. Thus it presents several aspects. It is well known as May day, with Jack in green and labour demonstrations, while it is marked as the feast of SS. Philip and James in Church of England Prayer Books. We may say more about the name Rogation Sunday in our April issue. The 15th of May is Whit-Sunday, and the 22nd Trinity Sunday. The 29th is the anniversary of the Restoration of Charles II. in 1660, having been his birthday in 1630. It is often called Royal Oak Day, but the Royal Oak adventure took place on October 23rd. A special service was held on May 29th in our Episcopalian churches for about two centuries after the Restoration, but it was abolished by Act of Parliament in 1859 (22 Vict. c. 2) having been previously discontinued by Royal Warrant. It is worth everybody's while to buy an old copy of the Church of England Prayer Book containing this service, and to note the spirit manifested therein.

Yet the will is free,
Strong is the Soul and beautiful;
The seeds of God-like power are in us still:
Gods are we, saints, bards, heroes, if we will.
—Matthew Arnold..

Methodism to Unitarianism (Mottram).

The Mottram Christian Church has a remarkable history. From 1845 it has been avowedly Unitarian in its theological profession of faith. But it was Wesleyan in its origin. Owing to visits of John Wesley in this district a Wesleyan Methodist congregation had been established, and was sufficiently strong in 1791 to erect a chapel in Stalybridge Road. This place of worship still exists, belonging now to the Congregationalists. But it was the first chapel of that movement that ultimately became the Mottram Christian Church.

John Wesley died in the same year that this Wesleyan Chapel was erected, and up to 1797 the congregation that used it remained connected with the Wesleyan body. But the connexional organisation was not so far matured at that time for the chapel building to be vested in the Wesleyan Conference Trustees; it was still the property of the congregation. So when in 1797 there was a large secession of churches from the Wesleyan body under the Rev. Alexander Kilham, which formed the Methodist New Connexion, this Mottram Church was one of the seceders, and the congregation, as owners of their place of worship, were able to keep their chapel.

The year 1797 ends the Wesleyan period of this history, and begins the second stage in the career of the Society as a Methodist New Connexion Church. And so it continued up to 1841—for the space of forty-four years. Then events transpired which led to another departure from the accustomed ways. The Rev. Joseph Barker, a very popular minister, was expelled from the Connexion by a vote of the annual Conference held at Halifax, June 5th, 1841, for certain heretical opinions. About 30 Methodist Societies, numbering over 4,000 members, left the Connexion on the expulsion of Barker. The Mottram congregation was one of these. And so ended the second period of its ecclesiastical history.

On June 20th, 1841, not many days after the decision of the Halifax Conference, the Mottram Society held a special meeting of leaders, stewards, trustees, and members, and in consequence it was resolved to withdraw the Society from all connection with the Conference. This was so unanimous that not one member remained a Methodist. On September 5th following, at another special meeting, the Society resolved to take the name of "Christians," and to avoid all sectarian labels or bondage to creeds. They came to be known as "Christian Brethren," and as "The Christian Brethren Church." Their theology was but little changed as yet from those of their long accustomed Methodism. The Rev. Thomas Sturges, who was their first appointed minister (1841-1842) was most extreme and lurid in his descriptions of everlasting hell and the endless tortures of the lost. It is stated that "he frightened the young and timid so that they were afraid to stir from their seats."

And it was discovered that the chapel was no longer the property of the Society. It was vested in Trustees of the Methodist New Connexion. The Society had to apply to these trustees to be allowed to continue to use it; and they were permitted to remain in the use of it as tenants at a rental of £18 for the first year. All this time the members of the Society were united in attachment to the teachings of Joseph Barker, whose ideas were developing and undergoing rapid change. Twelve months of the violent "hell-fire" preaching of T. Sturges and his excitable and disorderly prayer meetings for converting sinners, proved more than enough, and the Sturges' ministry was terminated. The circuit system was still continued. The Societies of Mottram and Newton were worked together. In May, 1843, it was agreed to share the services of Mr. Thomas Oldham as a paid preacher—along with some other churches—the cost to the Mottram Society being £12 a year, intervening Sundays being supplied by lay-preachers. Mr. Oldham served the congregation for at least three years in this capacity, and much longer as lay-supply.

But Barker had now come to denounce paid preachers as mere "hirelings," and his influence was powerful enough with the Mottram "Christians" to carry them with him. Meanwhile, among the younger men, rapid changes in belief were taking place. Barker's tracts against orthodox doctrines, such as the Trinity, Godhead of Jesus, Substitutionary Atonement, Natural Depravity, etc., were widely distributed and eagerly read, and caused much discussion in the Mottram Society and considerable diversity of opinion. There came to be two sections amongst the members—the "Orthodox" and the "Reformers." Some of the elders who were opposed to the reform teachings advocated the setting up of certain doctrines as fixed standards of belief; the Reformers objected and made a persistent demand for openness and free seeking after truth. The Christian teaching as found in the New Testament was the test by which the Reformers tried the old orthodox doctrines. This Scriptural ground was the basis relied upon by Barker too when he made occasional visits to Mottram as preacher or lecturer. In 1845 there were attempts to get the Mottram Society to return to the Methodist New Connexion. These attempts were fostered by some of the elder members of the Society who greatly feared the extremes to which the free-thinking of the Reformers appeared to be leading.

There was a strong Sunday School, in which were taught reading, writing, and arithmetic; and as many as 400 scholars on the books. The school assembled in a separate building consisting of a long room, which was the top storey over a row of cottages in what is now known as Temperance Square. The majority of the teachers whose duty it was to address exhortations to the school were of the Reformers, and they very eagerly disseminated the new teaching amongst the scholars.

(Concluded next.)

CENTRAL POSTAL MISSION AND UNITARIAN WORKERS' UNION.

Hon. Secretary: Miss Florence Hill,
36, Heath Street, Hampstead, London, N.W.

Local Societies Affiliated, and Hon. Secretaries:

Postal Missions:
Eastern Union—Miss S. S. Dowson, Geldestone, Beccles, Suffolk.
Irish Unitarian Christian Society—Rev. G. Vance.
Manchester—Mrs. Noel Johnson, Rhuallan, Warwick Road, Hale, Cheshire.
Scottish—Rev. E. T. Russell, 304, Morningside Road, Edinburgh.
N. Midland—Miss Beatrice Squirrell, Lynton, Stoneygate, Leicester.
South Wales—Mrs. Lewis, Tophill, Pontypridd.
Swansea—Mrs. Reid, The Knoll, Swansea
Western Union—Miss Barmby, Mount Pleasant, Sidmouth.
Yorkshire Union—Mrs. Oliver Lupton, Sunnymead, Shire Oak Road, Headingley, Leeds.

We are glad to be able to put at the head of this column a list of some of the Postal Missions associated in the distribution of religious literature and the propagation of Unitarian thought. Any of the Secretaries will be pleased to send pamphlets and books and to enter into correspondence with inquirers.

Postal Mission Notes.

Miss Barnard, of Melbourne, has just sent her report of Postal Mission work in Australia, and records many instances of the interest awakened by her distribution of Unitarian literature. A man writing from West Australia asking for tracts, says:

"Some two years ago, while on a visit to the old country, I happened to be in Lancaster, when Mr. John Page Hopps gave a lecture on "Unitarianism," which I attended, and while I was in that town I attended the Unitarian Chapel. Since then I have been out of touch with Unitarianism. I was brought up in the Methodist Church, and was a member of the Bible Class at Prahran (Melbourne), but gradually doubts came into my mind; my reason and understanding refused to accept all that I was told, and for a long time I was out in the dark for myself when I went to hear Mr. Hopps's lecture. Of course he could only give an outline of Unitarianism in the time at his disposal, but from what I heard I was convinced that he was right, and it was with great regret that I left Lancaster, mainly because I was sure I was on the right track. I have now taken upland here, and have had time to think things out, but there are many things about Unitarianism I do not understand. I should be greatly benefitted if you could let me have some pamphlets. I should like to correspond with you on this subject, as I am quite in the bush here, and there is none with whom I could converse on these things."

This letter is a striking instance of how the leaven works, and what a good work Miss Barnard is doing in sowing the seeds of liberal thought in remote places. She circulates some copies of the Unitarian Monthly, and should this letter catch the eye of any who are inclined to adopt a broader Faith, may it inspire them in like manner to become co-workers and help to distribute these Unitarian pamphlets and papers through the length and breadth of Australia.

The National Unitarian Temperance Association.

TEMPERANCE AND THE SUNDAY SCHOOL.
By E. F. COWLIN (N.U.T.A. Committee).

I was very pleased to see the joint letter of the Presidents of the National Unitarian Temperance Association and the Sunday School Association in the January issue of "Unity." I hope that Superintendents will bear it in mind and act upon it from time to time. Our hope is in the young people, and by precept and example the importance of temperance in all things, but especially in respect to alcoholic drinks, should be impressed upon them. To-day, more than ever before, they will be called upon, far more than their parents were, to compete with the workers of other lands.

If it be urged that it is the duty of parents and day school teachers to see to this, I venture to reply that it is the duty of the Sunday School to back up, as far as possible, all efforts made to fit lads and lassies to take their places as good citizens. I have referred to the fiercer competition which has now to be met and which will continue to increase. The mentally deficient, the morally and physically weak will stand but a poor chance, and when it is fully realised to what an extent the past and present drinking customs of parents are adversely affecting their offspring to-day, more attention will be given to temperance work, and teachers in day and Sunday schools will be more patient with the unfortunate children who are mentally and morally handicapped. Let there be no mistake about this matter of heredity: it has been proved up to the hilt. The Royal Commission on the Feeble-minded, 1908, reported as follows:—

"Alcoholism in one or both parents exerts its "influence . . . in the production of feeble-"mindedness and epilepsy, and also, by lowering "the normal resistive power in the offspring, "renders them liable to break down under various "stresses later on in life."

So far I have dealt principally with the mental and physical effects of alcohol. What of the moral effects? They are well known, but not as well as they should be. Let me quote what the physician to Rugby School, Dr. Clement Dukes, said, viz.:—
"Beer deadens the will power and excites the animal "instincts of the young; its relation therefore to "immorality is most momentous."

For these and other reasons I think that more temperance teaching should be given in Sunday Schools.

Sunday School Teachers and Workers and all interested are invited to Essex Hall, London, to a Conference on Saturday evening, March 5th. Mr. Rowland Hill (of Bedford), Editor of the "Band of Hope Chronicle," will address the meeting and give a Model Lesson to a number of children representative of London Bands of Hope. Mr. H. G. Chancellor, M.P., will preside. Tea will be provided at 5-0, and the Conference will open at 6-0.

Home Circle.

JUDGE NOT!

Judge not! the workings of his brain
And of his heart thou canst not see;
What seems to thy dim eyes a stain,
In God's clear sight may only be
A scar brought from some well-won field,
Where thou would'st only faint and yield.
—A. A. Procter.

THE STRANGE SINGER.

I once went into a strange church. The usher gave me a seat and placed a man by my side, poorly dressed, and, in fact, a very disagreeable man. He would shrug his shoulders and jerk his elbows. His face twitched as if sheet-lightening were playing over it. He was exceedingly disagreeable. I said to myself: "I wish they had put me near any other man than this."

By-and-bye he put his tongue out and made a gasping noise. I said to myself, "I wish they had put him into another pew," and I moved as far from him as I conveniently could.

The hymn was given out for the congregation to sing, and it was this:

"Just as I am without one plea."

I heard that man try to sing, and I thought to myself, "Well really, if he knows that hymn he cannot be so exceedingly disagreeable." So I moved nearer to him until I heard his singing. It was awful. I am exceedingly fond of music; I would travel miles to hear good music. It was positively painful to hear his attempt at singing. Such groaning, and squeaking, and hesitating! He would stop in a line to make that great noise. Then he would begin just where he left off, and sing as fast as he could to catch up with the others. Then he would go on with such a rush that he was two or three words ahead of them. I moved away from him again. He came to a line where he evidently had forgotten the words, and without looking at me, but turning towards where I stood he said, "Would you please give me the first line of the next verse?"

I said, "Yes, sir,

'Just as I am, poor, wretched, blind.'"

He said, "Thank you, sir, I know it now, for I am blind, God help me. And I am paralytic." Then I heard him try to sing:

"Just as I am, poor, wretched, blind."

And I tell you, I never heard a symphony of Beethoven that thrilled me as the jagged music of that Christian man, and I could have taken him, disagreeable as he was, right to my heart.

How many times do we take a strong dislike to, or experience disagreeable feelings toward, some brother man, and when we know something of him we find that he is an angel whom we have sent away from us with rude words and harsh looks.

—J. B. Gough.

Who made the heart, 'tis He alone
Decidedly can try us,
He knows each chord—its various tone,
Each spring—its various bias:
Then at the balance let's be mute,
We never can adjust it;
What's done we partly may compute,
But know not what's resisted.
—Robert Burns.

Quiet Power.

Workmen in the stone quarries sometimes find a very hard kind of rock. They pick little grooves for the iron wedges, and then, with great sledge-hammers, drive and drive the wedges into the flinty rock. And yet, once in a while, they fail to divide the solid mass. The iron wedges and the sledges prove useless, and the workmen wonder at the stubborn rock. But there is yet another way. The iron wedges are removed from the narrow grooves. Then little wooden wedges of a very hard fibre are selected. Now you begin to shake your heads and think, "Well, if iron wedges will not do, how is it possible for wooden wedges to be used successfully?" Just wait, until we explain. The sharp, well-made wooden wedges are first put into water. They are then inserted in the grooves, and no sledge is needed to drive them. Thy would break under the severe blows of the ponderous hammer. But the workmen just let the wet wedges alone. They will do what the driven iron failed to do. How so? The damp wood swells. The particles must have room to enlarge. And the granite-hearts of the rocks cannot withstand this silent influence. In a little while the solid rock parts from top to bottom, and the workmen's will is accomplished.

It is so often in other things. What noise and visible effort fail to do, some quiet power, when applied, will surely achieve. Teachers may remember this fact in mechanics, and manage some very stubborn natures by the application of the silent forces. The iron and the sledge-hammers often fail. But tears, prayers, and a patient example never fail.
—Alexander Clark.

Sir Isaac Newton on God.

By A. D. TYSSEN, LL.D.

Sir Isaac Newton died March 20th, 1727. As the third Sunday in March is the anniversary of the death of Sir Isaac Newton, some of our churches may wish to honour his memory upon that day. We will therefore help them to do so by giving a translation of the Preface to the third book of his Principia, in which he explains the motion of the earth and other bodies in the Solar System. We do not know whether any other translation of this Preface has been published in this country. It is sometimes called his Scholium Generale, those being the words placed by him at the head of it.

TRANSLATION.

1. This most exquisite arrangement of sun, planets, and comets, could not have arisen except by the design and execution of an intelligent and potent Being.

2. And if the fixed stars are centres of similar systems, these all being constructed with like design, must be under the dominion of One; especially since the light of the fixed stars is of the same nature as the light of the sun, and all the systems transmit light to each other.

3. And that the systems of fixed stars may not be drawn together by their gravity, He seems to have placed them at immeasurable distances apart.

4. He rules all things, not as mere spirit of the world, but as Lord of the Universe.

5. And on account of His power He is wont to be called the Lord God Almighty.

6. For God is a word expressing relation, and it has reference to servants; and God-ship is the supremacy of God, not over his own body, but over servants.

7. The most high God is a Being eternal, infinite, absolutely perfect.

8. For we say "My God, Your God, God of Israel," but we do not say "my eternal, your eternal, eternal of Israel"; we do not say "my infinite" or "my perfect."

9. These appellations have no reference to servants.

10. The Word God signifies everywhere Lord; but not every lord is God.

11. The supremacy of a spiritual Being constitutes God; if true, true; if most high, most high; if imaginary, imaginary.

12. And from His true supremacy it follows that the true God is living, intelligent, and potent; from his other perfections, that He is most high or most highly perfected.

13. He is eternal and infinite, omnipotent and omniscient, that is, He endures from everlasting to everlasting, and is present from infinite to infinite; He rules all things and knows all things, which are or can be.

14. He is not eternity or infinity, but eternal and infinite; He is not duration and space, but He endures and is present.

15. He endures always and is present everywhere, and by existing always and everywhere He constitutes duration and space, eternity and infinity.

16. Since every particle of space exists always, and every endurable moment of time exists everywhere, surely the Maker and Lord of all things will never, will nowhere fail to be.

17. Every sentient creature at different times of its existence, and in its different organs of sensation and emotions, is the same indivisible person.

18. No distinct characters, successive in duration or consisting in space, are given in the personality of man or his intellectual principle; and much less in the intellectual substance of God.

19. Every man, in as far as he is a sentient thing, is one and the same man, while his life lasts, in one and all his organs of sense.

20. God is one and the same God always and everywhere.

21. He is omnipresent, not only virtually, but also substantially; for there cannot be a virtual without a substantial existence.

22. In Him are contained and move all things, but without mutual action.

23. God is not at all affected by the movements of bodies: they feel no resistance from the omnipresence of God.

24. It is admitted that the most high God necessarily exists; and from the same necessity He exists everywhere and always.

25. For which reason also He is homogeneous throughout; He is all eye, all ear, all brain, all arm, all power of perceiving, understanding, and acting, but in a manner by no means human, in a manner by no means bodily, in a manner to us entirely unknown.

26. As a blind man has no idea of the heavens, so we have no idea of the modes in which the most wise God perceives and understands all things.

27. Of all body and shape he is entirely free, and therefore He cannot be seen or heard or touched, nor ought He to be worshipped under the form of anything corporeal.

28. We have ideas of His attributes, but what the substance of anything is we by no means know.

29. We see only the shapes and colours of bodies, we hear only sounds, we touch only external surfaces, we smell only odours, and taste flavours: the inner substances we know by no sense, by no act of reflection, and much less have any idea of the substance of God.

30. We know Him only by His qualities and attributes, and by His most wise and good arrangements of things, and their final causes; we reverence Him however, and worship Him on account of His power.

31. For God without power, foresight, and final causes, is nothing else than fate and nature.

32. From blind metaphysical necessity, which of course is always and everywhere the same, no variation of things arises.

33. The whole diversity of things created, both in places and times, could only have arisen from the conceptions and will of a Being necessarily existing.

34. But God is said allegorically to see, to hear, to speak, to laugh, to love, to hold in hatred, to desire, to give, to accept, to rejoice, to be angry, to fight, to fashion, to found, to build.

35. For every statement concerning God is taken by analogy, not perfect, but still good in its kind, from human affairs.

36. And thus much about God, to discourse concerning whom from the ground of the phenomena of nature, belongs to natural philosophy.

Literature.

"Prayers for Church and Home," 1/- net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

This selection of prayers is certain to be very acceptable for use in either private or public worship. They are drawn from different sources and include some by the Rev. R. A. Armstrong, Dr. Martineau, Rev. J. Hamilton Thom, Dr. C. G. Ames, Rev. Theodore Parker, Dr. John Service, and Mr. Frank Taylor. Besides a collection of Opening Prayers, General Prayers, National Prayers, and others for Special Occasions, there are Short Prayers and Collects, Benedictions, and of course the Lord's Prayer.

These petitions will be found to be in complete accordance with natural religion. There is in them an absence of cries for mercy and less of beseeching than is usually the case. They breathe just that spirit of absolute trust in God's infinite goodness that takes for granted that he will do what is best. They include many of the most beautiful flowers of Unitarian piety and aspiration. There are nearly seventy prayers. The book is bound in stiff cloth boards. We commend it warmly as a most helpful and inspiring book of devotions full of the highest spiritual uplifting, and in harmony with the most rational conceptions of the relationship between God and man.

"Our Reciter," 1/- net; Vol. I., "The Sunday School Quarterly," 1/6 net; "Children's Sermon," by the late Mrs. Frederick Nettlefold, published by request. Sunday School Association, Essex Hall, London, W.C.

The Rev. J. J. Wright, Editor of "Young Days," has done a bit of very good work in collecting together this choice selection of 110 pieces for recitation in "Our Reciter." They include many real gems. And the book, well bound in cloth, is wonderfully cheap. Sunday Schools, Bands of Hope, and other Young People's Societies should find this collection quite a rich storehouse of treasure, of the most wholesome kind of sentiment and ideas. Value is added by Mr. Wright's introduction, in which he gives some very useful advice on reciting. It will surprise us if there is not a speedy run on this book and a second edition soon called for. We would advise our readers anyway to make sure of getting a copy while they can.

The first volume of the "Sunday School Quarterly" makes a neat looking book. The Editor is to be congratulated on the quality of its contents and the very appreciative reception this Quarterly has met with. If any criticism had to be made it might be that it is "too good," which sounds like a compliment. If the demand for such high-class matter is only sufficient to secure permanent success to this magazine it will certainly speak well for the character and quality of the Sunday School teachers who use it. We trust that it will find so much more support as to be established as a lasting necessity to those for whom it is provided. As a book of reference it makes a valuable addition to the bookshelf of every teacher who gets it.

The "Children's Sermon" by the late Mrs. F. Nettlefold can be had by applying for a copy (enclosing postage) to the S.S. Association. It is a sweetly, simple, and homely talk to children on the importance of attention to small things, and an appeal to them to live the good life.

Notes and News.

CALENDAR PAGE: Calendar page matter for the "Unitarian Monthly" should be in the printers' hands not later than the Monday preceding the last Sunday of each expiring month. As the paper is printed on the Wednesday of that week ready for sending out the earliest parcels on the Thursday, the late arrival of matter causes considerable inconvenience and some disorganisation. When a proof is desired, matter should be in the printers' hands on the Friday previous to the Monday aforesaid.

ANNIVERSARIES.—Sundays: March 6th, Wm. Rathbone died, 1902; 13th, Joseph Priestley born, 1733; 20th, Sir Isaac Newton died, 1727; Henrik Ibsen born, 1828; 27th, Catherine Vogel burnt, Poland, 1539; April 3rd, Mary Carpenter born, 1807; Edward Everett Hale born, 1822; 10th, "General" William Booth born, 1829; 17th, Essex Street Chapel opened, 1774.

The health of the Rev. W. Copeland Bowie, Secretary British and Foreign Unitarian Association, has broken down, and he has been ordered abroad for rest and change of climate. He reports to the Editor from Rapallo, Italy, on the sea coast (Feb. 12th): "Already the change and release from work make me feel that I shall soon be all right again." Best wishes to him.

In consequence of Mr. Bowie's illness the Rev. T. P. Spedding, Van Mission agent, has been permanently installed at Essex Hall, to assist in the duties of secretaryship.

Arrangements for the next season's work of the Unitarian Van Mission are well advanced. There will be one van in Scotland under the care of the Rev. E. T. Russell, B.A., and three vans will be engaged in England, one in Northumberland and Durham, another in Cheshire, Lancashire and Yorkshire, and a third in London and the southern counties. In Lancashire and Yorkshire the places to be visited are:—May: Pendleton, Swinton, Farnworth; June: Bolton, Ainsworth, Bury, Heywood, Rochdale, Newchurch, Rawtenstall, Haslingden Accrington; July: Blackburn, Great Harwood, Padiham, Burnley, Brierfield, Nelson, Colne; August: Keighley, Bingley, Shipley, Idle, Bradford, Pudsey; September: Hunslet, Holbeck, Heckmondwike, Dewsbury, Wakefield, Barnsley. The meetings generally will begin a little late in May owing to the intervention of Whit-week—on May 26th—except that the visit to Pendleton may be taken before Whit-week.

The Missionary Conference will organise open-air meetings, where possible, in advance in preparation for the Van visits.

Good work is being done by the Missionary Conference in promoting District Fellowship meetings of churches near to each other. On Saturday, February 12th, a very successful united gathering of friends of the churches at Colne, Burnley, Nelson, and Padiham was held at Nelson. A similar meeting of members and friends of the churches of Blackley, Dob Lane, Miles Platting, and Middleton is to be held at Middleton on March 12th.

The Unitarian Lectures at Douglas, I.-O.-M., continue to arouse interest in the locality. In January the Rev. M. R. Scott, of Southport, delivered a brilliant lecture to 108 people on "Unitarian views of Heaven and Hell," and in February the Rev. A. H. Dolphin, of Sheffield, lectured on "Unitarianism, Sin, and Salvation" in "a very able and instructive manner" to 62 persons, special counter-attractions in the town affecting the attendance. A Wesleyan minister a second time recently preached against Unitarianism, specially advertising his subject as "Unitarianism again." We are grateful to him for keeping the subject before the public. The concluding lecture is by Dr. Griffiths in March.

An exhibition of pictures painted by daughters of the late Dr. Martineau was opened in February at the New Dudley Galleries, 169, Piccadilly, London.

The Brahmo Somaj anniversary meetings at Essex Hall, London, January 22nd, were addressed by Mr. R. N. Sen, M.A., nephew of Keshub Chunder Sen, and by Dr. J. Estlin Carpenter, Mr. John Harrison, President of B. and F.U.A. presiding.

Unitarians elected to Parliament include Mr. T. Gair Ashton, Mr. J. F. L. Brunner, Mr. R. D. Holt, Mr. A. R. Thornbury, in addition to those named last month.

The Committee of the National Conference, and that of the British and Foreign Unitarian Association have advanced very far towards a good working agreement.

New clubrooms have been opened in connection with Stamford Street Chapel and Blackfriars Mission, London.

A church building is about to be erected for the Unitarian cause at West Kirby.

The Rev. J. Morgan Whiteman, of Chatham, met with a very unfortunate bicycle accident on Thursday, February 3rd, seriously injuring his right leg by compound fracture of the thigh, and will be unable to take duty for some considerable time. May the sympathy of many friends take some form of help.

Crowded attendances have encouraged the five special Sunday evenings at Coalville.

A new schoolroom has been opened in connection with the Ilford Church on February 5th.

A very satisfactory seven nights mission has been conducted at Whitchurch by the ministers of the South Cheshire and District

The Yorkshire Unitarian Club has held a very interesting meeting at Scarborough, when the Rev. R. P. Farley, B.A., read a paper on Poor Law Reform, which was well discussed.

Hob Hill Girls' School, Stalybridge, having 12 teachers and 457 scholars will not be recognised by the Board of Education after April, 1911, unless additions and alterations are made that will cost over £500. The school belongs to Unitarian Trustees, and they have made an appeal for the money to save the school, and got it.

The house of the Rev. Charles Roper was broken into while he was conducting Sunday service at Kilburn, February 6th, the thieves stealing plate, jewellery, and other articles value £200.

BOUND VOLUMES of "The Unitarian Monthly" for the years 1905 to 1909 can be had, price one shilling per single volume, by post 1/3. For two or more volumes, 1s. each post free.

MEETINGS: The North Cheshire Unitarian Sunday School Union at Stalybridge on January 22nd, when a paper by the Rev. W. Short, B.A., on "School Discipline" was read and discussed; Midland Sunday School Association at Birmingham, January 29th, when 'The Teachers' Equipment" was introduced by Mr. G. Shipway and discussed; Annual General Meeting of the Unitarian Home Missionary College at Memorial Hall, Manchester, February 9th, when it was resolved to complete the raising of the Jubilee Memorial Fund of £20,000 this year, of which nearly £3,000 is required, and the new President, Sir E. Durning Lawrence, Bart., offered an additional £250 if three others would contribute some sum to make £1,000; Annual Meeting Sustentation Fund for Augmentation of Ministers' Stipends at Dr. Williams' Library, London, February 9th, when grants amounting to £1,353 in 1909 were reported; Founders' Day, Channing House School, was celebrated January 28th, present number of pupils 62 girls; Annual Meetings, East Cheshire Christian Union, at Stalybridge, Saturday, February 19th, when excellent reports of good work were rendered, and some stirring addresses were delivered.

PULPIT CHANGES: Rev. S. H. Street, B.A., welcomed at Garston, February 1st; Rev. Matthew R. Scott, of Southport, appointed co-pastor of Rev. Charles Hargrove, M.A., Mill Hill Chapel, Leeds, to commence duties in October; Rev. G. B. Stallworthy has entered on the ministry of the Unitarian Church at Tunbridge Wells on a twelve months' engagement; Rev. A. Golland, M.A., has been welcomed at Ipswich, February 3rd; the Rev. Stopford A Brooke has been preaching at Roslyn Hill Chapel, Hampstead, at the evening services during February; Rev. H. Bodell Smith has resigned his ministry at Mottram, concluding at the end of March; Rev. Delta Evans has agreed to conduct services for three months at High-street, Portsmouth; the Rev. Dr. Foat, M.A., has commenced his ministry at Richmond, Surrey; Mr. Thomas Elliot has accepted appointment as minister at Southend; Rev. A. G. Peaston has commenced duties at Boston; Rev. W. E. Williams, B.A., of Wimbledon, appointed to Oat Street Chapel, Evesham, commencing March 6th.

DEATHS: Samuel Charlesworth, London, some years co-Editor of "The Christian Life," January 27th, 84; Mrs. Gibson, widow of the late Rev. Matthew Gibson, Evesham, January 24th, 87; Miss E. A. Gibbs, of London, January 18th; Elizabeth A Todd, of Bowdon, January 26th, at Hastings, 79; Mr. James Orr, Clonmell, January 25th; Mrs. Evershed, Horsham, January 28th, 96; Mr. H. P. Cobb-ex-M.P., Harrow Weald, January 28th, 74; Miss A. Harding, Edgbaston, January 25th; Mary E. White, Hampstead, February 2nd, 68; Miss Chatfield Clarke, Bridgewater, February 6th, 72; Mr. James A. Allanson Picton, M.A., many years a Congregational minister of heterodox views, and later a Member of Parliament and educationist, died at Penmaenmawr, February 4th, 78; Mrs. Maurice Dawson, Mossley, January 30th, 52; Mrs. Crompton, of Rivington, February 11th, in London, 65.

Manchester District Sunday School Association.

The Annual Meeting

WILL BE HELD ON

Good Friday, March 25th, at Bury, (Bank Street).

11-0 a.m. Religious Service. Preacher: Rev. W. G. TARRANT, B.A.
2-0 p.m. Business Meeting. Chairman: Rev. J. MOORE.
5-30 p.m. Public Meeting. Speakers: Rev. J. MORLEY MILLS, Mr. A. DUGDALE, and another.

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UNITARIAN ORGANISATIONS, Etc.

The British & Foreign Unitarian Association.

Headquarters and Bookroom:
Essex Hall, Essex Street, Strand, London, W.C.
Annual Business Meetings: Whit-week.
Secretary: Rev. W. Copeland Bowie.

Founded 1825. It is the chief missionary organisation of the Unitarian Churches of Great Britain and Ireland. It originated as a representative Association, and at the present time it is supported by annual contributions from 244 churches, from some District Associations, and from individual subscribers, delegates from churches being invited to its annual business meeting and voting. It supports missionary work at home and abroad by grants in aid of stipends to ministers and missionaries, by co-operation with District Associations, by grants to assist churches, by the publication of books and tracts illustrative of Unitarian Christianity, and by grants of tracts freely made to individual inquirers, congregations, missionary societies, and postal missions; and its work includes the safeguarding of the civil and religious rights of Unitarians.—Catalogue of publications sent to applicants. Correspondence: Address to Secretary. Contributions to Treasurer: Mr. H. Chatfield Clarke.

The National Triennial Conference of Unitarian and Kindred Congregations.

Secretary: Rev. J. Harwood, B.A., 105, Palace Road, Tulse Hill Park, London, S.W.

Originated by the British and Foreign Unitarian Association 1881, for religious fellowship and conference. First Conference at Liverpool 1882, followed by others at Birmingham 1885, Leeds 1888, London 1891, Manchester 1894, Sheffield 1897, Leicester 1900, Liverpool 1903, Oxford 1906, Bolton 1909,—always held in April.

The Ministers' Sustentation Fund, the Ministers' Pension and Insurance Fund, the Guilds' Union, the Social Service Union, originated from discussions of the Conference. The Conference is a representative body. It is supported financially by 145 churches, 8 District Societies, and some individual subscribers; but all Unitarian Churches are on its roll and can send delegates to its meetings, and they, along with the ministers, decide by vote its matters of business.

Central Postal Mission and Unitarian Workers' Union.

Hon Secretary: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

Spreads information about Unitarianism by correspondence and distribution of literature through the post, and by various other means; promotes Postal Missions and affiliates them together, and assists other missionary work. There are thirteen district postal missions affiliated, and several Unitarian reading circles. List of names and addresses of secretaries can be had from Miss Hill.

The British League of Unitarian Women.

Established 1908. Secretaries: Miss Helen Brooke Herford, 1a, Christchurch Rd., Hampstead, London, N.W., and Miss Violet Preston, 9, Randolph Road, Maida Vale, London, W. Objects: To assist churches, and the denomination generally, in promotion of religious life and missionary activity, to bring Unitarian women into closer co-operation and fellowship, and to form local branches.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London, W.C.
Hon. Secretary: Mr. Ion Pritchard.

Founded 1833. Promotes Sunday School education generally, and publishes religious books for Sunday Schools and young people. District Sunday School Associations of Unitarian Sunday Schools, and most Unitarian Sunday Schools are affiliated to it, and can be represented at its annual business meetings in Whit-week. Bookroom and office hours, 9 till 6; Saturdays, 9 till 2. Catalogue of publications and list of reward and gift books sent post free on application to Mr. B. C. Hare, Essex Hall.

The Guilds' Union.

Inaugurated 1901. Promotes Guilds and Religious Societies for Young People of Unitarian Congregations and Sunday Schools. Secretary: Rev. C. M. Wright, M.A., Heather Brae, Atkinson Road, Ashton-on-Mersey, Sale, Manchester.

The National Unitarian Temperance Association.

Established 1893. Promotes the Temperance Movement in connection with Unitarian Churches and Sunday Schools, and the formation of Bands of Hope and Temperance Societies amongst them, and seeks to affiliate them. Hon. Secretaries: J. Bredall, F.R.G.S., 3, Birdhurst Road, South Croydon, and A. W. Harris, 53, Lowden Road, Herne Hill, London, S.E. Organising Secretary: W. R. Marshall, 31, Birkhall Road, Catford, London, S.E.

The Social Service Union.

Founded by the National Conference, 1906. Secretaries: Miss Catherine Gittins, 6, Salisbury Rd., Leicester, and Rev. R. P. Farley, B.A., 11, Algernon Road, Kilburn, London, N.W. It seeks to arouse interest of Unitarian and Kindred Churches in the study of pressing social problems, and promotes practical efforts towards their solution.

UNITARIAN PERIODICALS: The Inquirer, 1d. weekly, 3, Essex Street, Strand, London, W.C.; The Christian Life and Unitarian Herald, 1d. weekly, 5, Fetter Lane, London, E.C.; The Unitarian Monthly 1d., Parsonage, Hyde-road, Mottram, Manchester; Young Days, 1d. monthly—a magazine for children,—Sunday School Association; The Essex Hall Year Book, British and Foreign Unitarian Association, Essex Hall, 1s.

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